

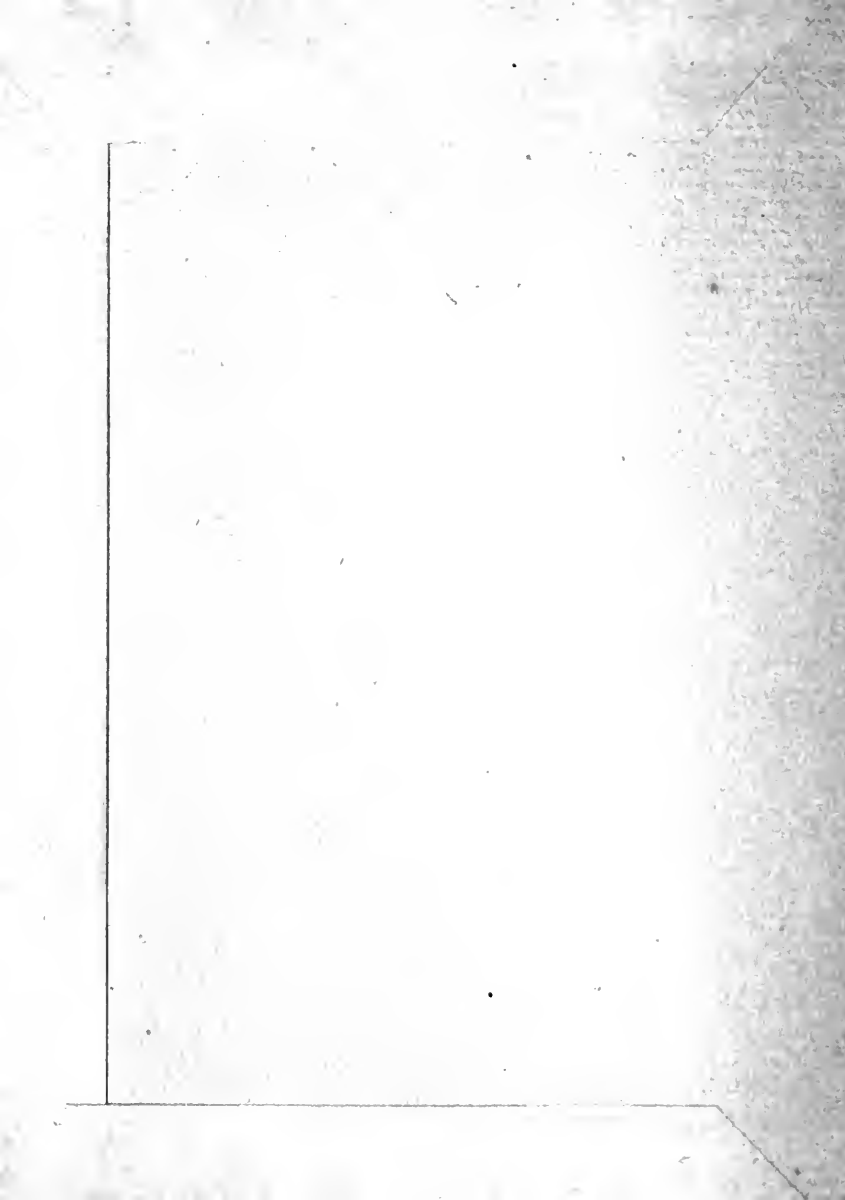
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SANCTA CROCE.





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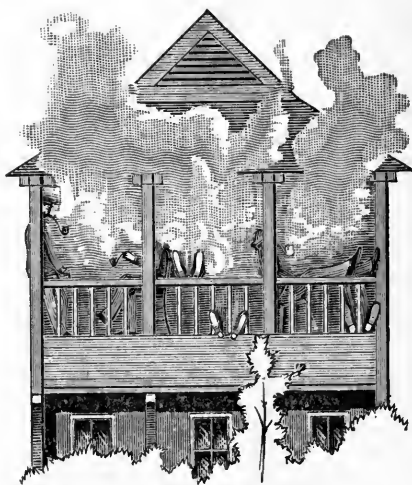












THE NEW QUINSIGAMOND BOAT CLUB HOUSE

As seen from the Lake

# SANCTA CROCE:

## *A Nicotian Treatise*

WITH ILLUSTRATIVE ANTITHESES.

"SUBLIME TOBACCO!"

Byron.

"FILTHY STINK!"

King James I.



WORCESTER, MASS.:

FRANKLIN P. RICE, *Publisher.*

1887.

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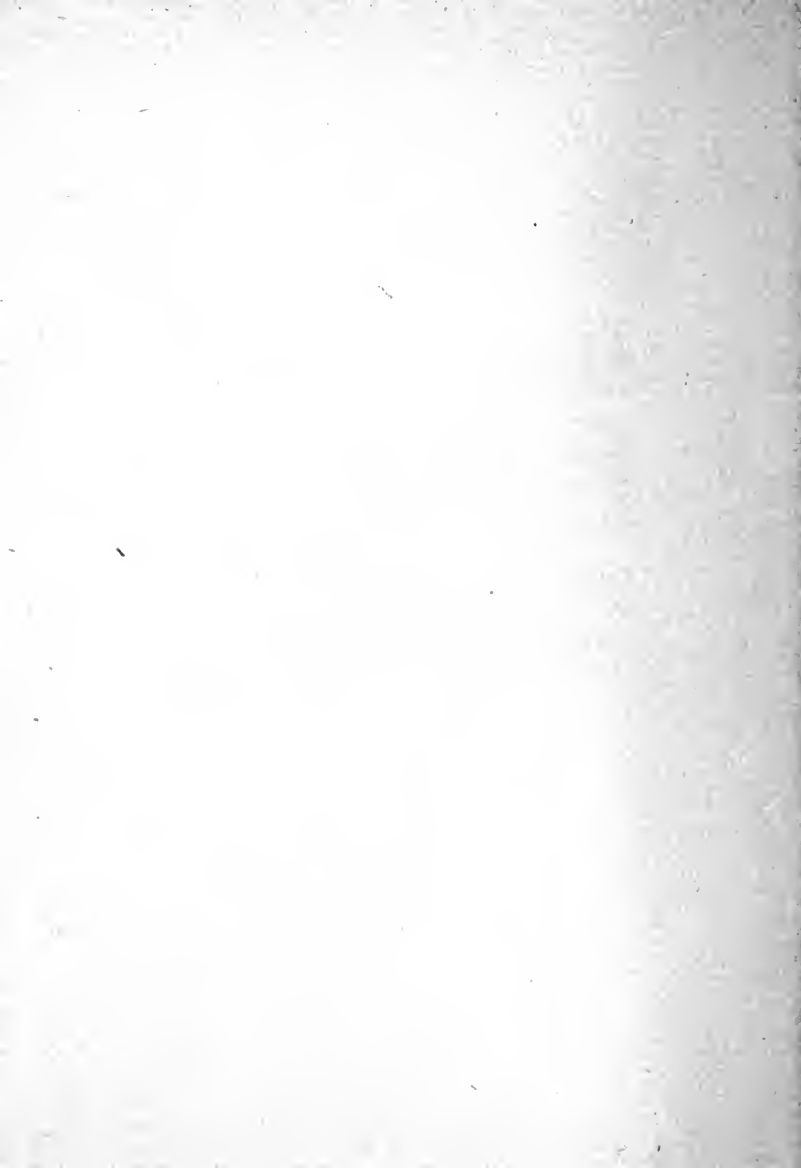
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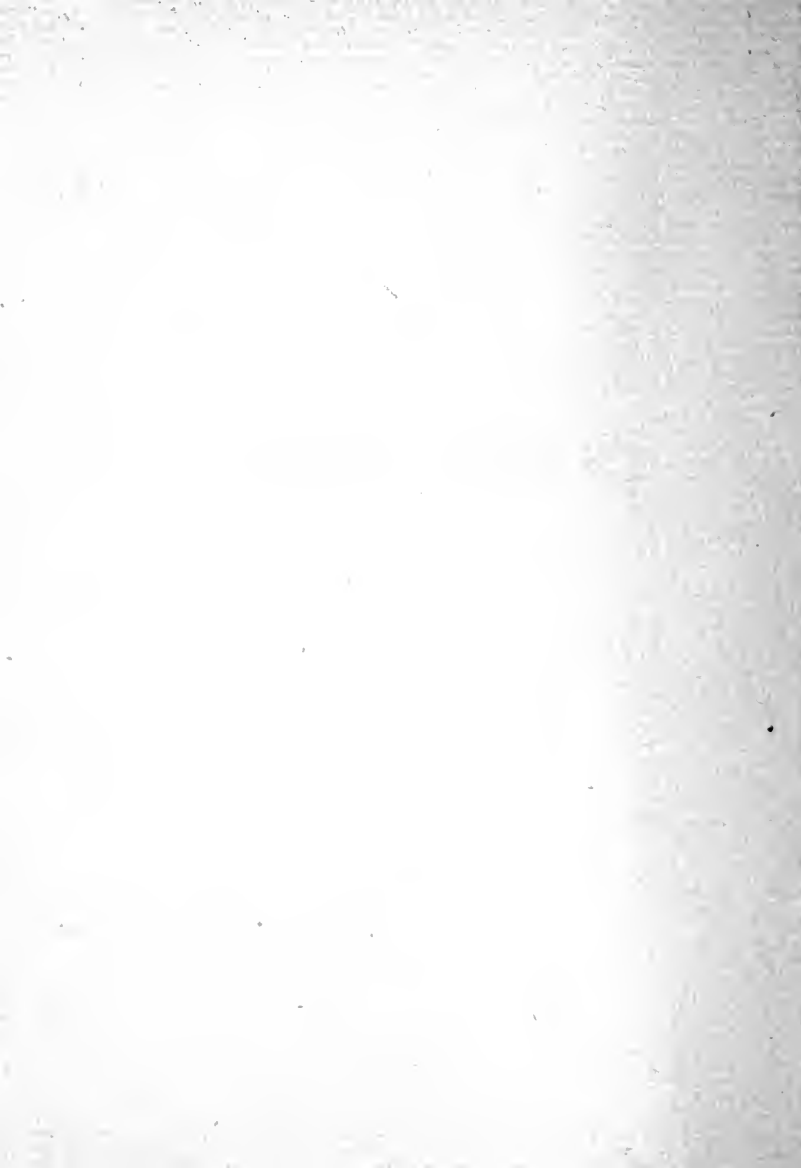
TO THE  
MEMBERS  
OF THE  
**Quinsigamond Boat Club**  
THE FOLLOWING PAGES  
ARE  
RESPECTFULLY DEDICATED



“Stinkingest of the stinking kind,  
Filth of the mouth and fog of the mind,  
Africa that brags her foison  
Breeds no such prodigious poison,  
Henbane, Nightshade, both together,  
Hemlock, Aconite——

Nay, rather,  
Plant divine of rarest virtue ;  
Blisters on the tongue would hurt you  
'Twas but in a fort I blamed thee,  
None e'er prospered who defamed thee.”

—*Charles Lamb.*



SANCTA CROCE.





## SANCTA CROCE:

*A Nicotian Treatise.*

---

WHETHER we make use of tobacco or not, it must be admitted that the herb has done something to discourage hypocrisy, to promote directness of speech. There is, perhaps, no other subject upon which such decided convictions are so unhesitatingly expressed. There are but two opinions, and there is no halting between them. The friends of  
of

of "the weed" declare that it is a panacea for every human ill, its enemies decry it as the fosterer of every vice. There is no speaking by "the card," equivocation is undone. The cause is espoused with fervor or rejected with scorn.

Upon other topics there is a tacit understanding between the speaker and the listener; the implication being better comprehended than the utterance. Such a case was that of the man who, having an invalid wife, told his sympathizing neighbor that he wished "she would get better,—or something.

In

In like manner, when we Episcopalians proclaim ourselves "miserable sinners," we go a step farther in our trifling with conscience, and say the very opposite of what we feel: yet no one is deceived, we understand each other perfectly.

When our digestion is good, our theology is exceedingly tolerant; we admit that "we have done those things which we ought not to have done," and go on lamenting our shortcomings till the sentences close with a wink, and truth hobbles out of the paragraphs.

When we discuss tobacco,  
sincerity

sincerity, at least is present; we may become excited, but there is no doubt. The absence of hypocrisy might argue the presence of virtue, were it not for the sulphurous exaggeration which seems inseparable from the subject, and which is suggestive of different associations.

On the one hand we are assured that the plant is a gracious gift of the gods for the solace of mankind;<sup>1</sup> on the other, that the human appetite is corrupted by the infernal herb, served up by Satan piping hot from hell.

“When

“When the Christians first discovered America, the devil was afraid of losing his hold upon the people there by the appearance of Christianity; he is reported to have told some Indians of his acquaintance, that he had found a way to be revenged upon the Christians for beating up his quarters, for he would teach them to take tobacco, to which, after they had once tasted it, they should be perpetual slaves.”<sup>2</sup>

This story is inimitable in its way. How positive the assertion with which it opens, how genuine the fear which the  
devil

devil experienced left his power should depart from him, how delicate the intimation of his acquaintance with the Indians ! We almost hear the exultant shout with which the evil one announces his determination to make tobacco his ally, the consequent subjection of its votaries, and the ultimate triumph of the Powers of Darkness. We seem to be taken into the confidence of the "Sooty Fiend," so to speak ; and close upon the heels of this reflection steals the harrowing thought that this story, if true, accounts completely for  
the

the enormous and increasing consumption of tobacco in these United States.

To *several* persons must be accorded the honor or disgrace of being the *first* to introduce tobacco to the British Islands. Captain Lane and Mr. Harriot, Mr. Myddleton and Sir Francis Drake, Captain Greenfield and Sir Walter Raleigh; and, as the story goes, when the last named individual was smoking there for the first time, his servant entering the room, perceived with astonishment the clouds of smoke that were issuing  
from

from between his master's lips, hurriedly fetched a bucket of water, and incontinently dashed it over the gallant adventurer, extinguishing his pipe but inflaming his choler.

The Virgin Queen, who had always an eye open in the direction of business profits, encouraged the introduction of the herb, and one day when Raleigh, who had been expatiating in his arrogant fashion upon the blessings which would infallibly follow its use, declared that he had made the subject a matter of so much study that he could tell what the

the

the smoke would weigh in any given quantity of tobacco, Elizabeth, thinking that the story smacked of the traveler, laid a wager with the courtier that he could not make good his boast; whereupon Raleigh weighed a small quantity, put it in his pipe, smoked it, and then proceeded to weigh the ashes; the difference between the original weight of the tobacco and the ashes now remaining, Sir Walter declared to be the weight of the smoke. The Virgin paid the wager, saying that she had often heard of men who had turned gold into  
into

into smoke, but that this was the first time she had known of a man turning smoke into gold.<sup>3</sup>

James 1st, successor of the Virgin Queen, was almost beside himself at the extravagance of the gentry who were turning their gold into smoke, and declared that he knew those who were spending "three or four hundred pounds a year upon this precious stink"! He pursued Witches and Tobacco-nists with equal fury, and affirmed the common origin of both; the "Demonology" proved the existence of the one,  
the

the "Counterblast" the dangers of the other. A generous public sustained the monarch when he libelled old women, but was opposed to him when he assailed tobacco.

There was one man however, who dared to confront public opinion and the modern Solomon too; Reginald Scot<sup>4</sup> ridiculed witchcraft,—affirmed indeed, that there could be no such thing; but the authorities became indignant with Reginald; every copy of his book that could be found—and they searched industriously—was committed to the flames,  
to

to show their detestation of such a damnable heretic.

Thus the British public kept their witches and tobacco too; the smoker and the anti-smoker continued to hoot at each other, while the theatre echoed the claims of the rivals.

"I have been in the Indies," says Bobadil,<sup>5</sup> "where this herb grows, where neither myself, nor a dozen gentlemen more of my knowledge, have received taste of any other nutriment in the world, for the space of one and twenty weeks, but the fume of this simple only: therefore, it cannot be, but it is  
most

most divine. Take it in the nature, in the true kind; so, it makes an antidote, that had you taken the most deadly poisonous plant in all Italy, it should expel it and clarify you with as much ease as I speak. And for your green wound, your balsamum and your St. John's wort are all mere gulleries and trash to it, especially your Trinidado; your Nicotian is good too. I could say what I know of the virtue of it, for the expulsion of rheums, raw humors, crudities, obstructions, with a thousand of this kind; but I profess myself no quack-falver.

falver. Only thus much; by Hercules, I do hold it, and will affirm it before any prince in Europe, to be the most soveraign and precious weed that ever the earth tendered to the use of man."

"Ods me," says Mr. Cob, "I marle what pleasure or felicity they have in taking this roguish tobacco. It is good for nothing but to choke a man, and fill him full of smoke and embers; there were four died out of one house last week with taking of it, and two more the bell went for yesternight; one of them, they say, will

will never 'scape it: he voided a bushel of foot yesterday, upward and downward. By the stocks an there were no wiser man than I, I'd have it present whipping, man or woman that should but deal with a tobacco pipe: why, it will stifle them all in the end, as many as use it; it is little better than ratsbane or rosaker."<sup>6</sup>

This is strong language which "Rare Ben Jonson" puts into the mouth of honest Master Cob, yet it scarcely exceeds the virulence of the royal "Counterblast," as the peroration thereof shall testify:

"Have

“Have you not reason then to be ashamed and to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof! In your abuse thereof sinning against God, harming yourselves both in persons and goods, and taking also thereby (look to it ye that take snuff in profusion!) the marks and notes of vanity upon you; by the custom thereof making yourselves to be wondered at by all foreign civil nations, and by all strangers that come among you, to be scorned and contemned, a  
custom

custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless !”

The royal pedant fretted and fumed in vain ; the use of tobacco increased at a prodigious rate. James himself seems to have wavered in his opinion, for he granted a charter to, and incorporated the first society of tobacco pipe makers.<sup>7</sup>

The practice of smoking attained the dignity of an art,  
with

with professors learned in all its mysteries, who taught the Gilded Youth the "Cuban Eb-  
olition," the "Euripus," and the "Whiff," and who announced their claims to the patronage of the brainless wealthy, in some such fashion as this:—"If this city, or the suburbs of the same, do afford any young gentleman of first, second, or third head, more or less, and whose friends are but lately deceased, and whose lands are but new come into his hands, that, to be exactly qualified as the best of our ordinary gallants are, is affected

fectcd to entertain , the most gentlemanlike use of tobacco; as first to give it a most equisite perfume; then to know all the delicate sweet forms for the assumption of it; as also the rare corollary and practice of the Cuban Ebolution, Euripus and Whiff, which he shall receive or take in here at London, and evaporate at Uxbridge, or farther if it please him. If there be any such generous spirit, that is truly enamored of those good faculties; may it please him, but by a note of his hand to specify the place or ordinary where he  
uses

uses to eat and lie; and most sweet attendance with tobacco and pipes of the best sort shall be ministered. Stet quæso candide Lector."<sup>8</sup>

What the "Cuban Ebolution" was we have no means of knowing; time has covered that accomplishment with the mantle of oblivion; we can guess, but blindly, for these professors, says Carlo Buffone, "practised a number of mysteries not yet extant."

"I brought," he continues, "some dozen or twenty gallants this morning to view them, as you would do a piece of perspective

spective in at a key-hole ; and there we might see Sogliardo sit in a chair, holding his snout up like a sow under an apple-tree, while the other opened his nostrils with a poking stick to give the smoke a more free delivery."9

We have the royal word for it that "the weed" is hurtful to the nose, harmful to the brain, and dangerous to the lungs, and yet a better man than the author of the "Counterblast" confirms the opposite opinion, as we shall find upon reading the following excerpt from the seventh letter in the  
third

third volume of the delightful  
Epistolæ Ho-Elianæ:

“To usher in again old  
Janus, I fend you a parcel of  
Indian perfume, which the  
Spaniard calls the Holy herb,  
in regard to the various virtues  
it hath, but we call it Tobacco;  
I will not say it grew under  
the King of Spain’s window,  
but I am told it was gathered  
near his Gold-Mines of Potosi,  
(where they report, that in some  
places there is more of that  
ore than earth) therefore it  
must needs be precious stuff:  
If moderately and sensibly  
taken, (as I find you always  
do)

do) 'tis good for many things; it helps digestion taken a while after meat, it makes one void rheum, break wind, and keeps the body open: a leaf or two being steeped o'er night in a little white wine, is a vomit that never fails in its operation: it is a good companion to one that converseth with dead men, for if one hath been poring long upon a book, or is toiled with the pen, and stupified with study, it quickeneth him, and dispels those clouds that usually o'erfet the brain. The smoke of it is one of the wholesomest scents that is, against

against all contagious airs, for it o'ermasters all other smells, as King James they say found true, when being once a hunting, a shower of rain drove him into a pig sty for shelter, where he caused a pipe full to be taken of purpose: It cannot endure a spider or a flea, with such like vermin, and if your Hawk be troubled with any such, being blown into his feathers it frees him: It is good to fortify and preserve the sight, the smoke being let in around the balls of the eyes once a week, and frees them from all rheums, driving them  
back

back by way of re-percussion ;  
Being taken backward 'tis excellent good against the cholic, and taken into the stomach 'twill heat and cleanse it ; for I could instance in a great lord (my lord of Sunderland, President of York) who told me, that he taking it downward into his stomach, it made him cast up an imposthume bag and all, which had been a long time engendering out of a bruise he had received at football, and so preserved his life for many years."

This is very respectable testimony, and there is no lack of  
such ;

fuch; another witnefs, more trustworthy than James the Firft, and more learned, the famous Dr. Barrow, "whose piety is without question or cavil," made ufe of no phyfic except tobacco, and affirmed that that herb was a panpharmacon, or univerfal remedy, that it ferved not only to correct the ills of the body but that it cleared his brain and regulated his thoughts.<sup>10</sup>

A univerfal remedy that clears the brain and regulates the thoughts! Good heavens! What would Congress do without it? We are however  
fpared

spared the necessity of dwelling upon this painful reflection; the presence in our legislative halls, of cuspidors "in unvanquishable number," fully testifies to the earnest appreciation which our Senators and Representatives entertain of Tobacco's miraculous virtues; while every reader of the "Congressional Record" is comforted by the knowledge of the additional safe-guard which Providence has kindly placed about our Glorious Constitution.

When we are in a particularly comfortable frame of  
mind

mind, some damp and dismal friend is sure to be at hand to "entertain" us with a melancholy story; thus we have just been informed of a memorable event concerning another learned and pious divine, a member of the Anglican hierarchy, Fletcher, bishop of London, who sullied the sanctity of his lawn by the use of tobacco, whose sin was followed by a righteous punishment, who died while smoking his pipe.<sup>11</sup>

The connection between Death and the pipe is very close here, seemingly confirmative of darkest suspicions; we  
may

may well doubt the panacea when the Grim Scytheman laughs at it. Fantastic thoughts cluster about the incident, we sink into a reverie from which we are at length awakened by our delightfully garrulous friend, Samuel Pepys, who rings up the curtain upon the most awful of English tragedies, takes a "chaw," and tells us how frightened he was, and what he did on the seventh day of June, 1665 :

"The hottest day that ever I felt in my life. This day, much against my will, I did in Drury Lane see two or  
three

three houses marked with a red cross upon the doors, and 'Lord Have mercy upon us!' writ there; which was a sad sight to me, being the first of the kind to my remembrance I ever saw. It put me into an ill conception of myself and my smell, so that I was forced to buy some roll-tobacco to smell to and chew, which took away the apprehension."<sup>12</sup>

The same honest witness relates that on the Eighteenth of August, 1667, "one of the coach horses fell sick of the staggers, so as he was ready to fall down. The coachman was  
fain

fain to 'light, to hold him up, and cut his tongue to make him bleed, and his tail; then he blew some tobacco in his nose, upon which the horse sneezed, and, by and by, grew well, and drew us all the rest of our way, as well as ever he did." 13

In the presence of such testimony, can we wonder that the example of the Gilded Youth was followed by those of humbler sort; that to instruct his pupils in the art of smoking was added to the duties of the schoolmaster?

"Delightful

“Delightful task ! To rear the tender  
thought,  
To teach the young idea how to”—  
smoke !

“It is the custom in England (1672) that when the children go to school, they carry in their satchels with their books, a pipe of tobacco which their mother takes care to fill early in the morning, it serving them instead of a breakfast ; and at the accustomed hour every one lays aside his book, to light his pipe, the master smoking with them, to teach them how to hold their pipes and draw in the tobacco.”<sup>14</sup>

Thus

Thus the perverse generation builded better than it knew. As a policy secretly fostered by Anti-tobacconists, this would have been most successful, for had it been persisted in, the average school-boy would have regarded smoking in the light of a task, and would have viewed the pipe with corresponding disgust. As it was, this encouragement was not without its effect upon the multitude; smoking for a time was under a cloud; within a century afterwards the great and wise Doctor Johnson said: "Smoking has gone out. To be

be sure, it is a shocking thing, blowing smoke out of our mouths into other people's mouths, eyes, and noses, and having the same things done to us. Yet I cannot account, why a thing which requires so little exertion, and yet preserves the mind from total vacuity, should have gone out."

The persistence of ideas is one of the most remarkable facts connected with the human mind; you may scotch the snake but you cannot kill it. It is easier to transplant a forest than to eradicate impressions; opposition only strengthens  
ens

ens them, as the wind upon the trees serves to harden the bole and invigorate the root. The man should be the master, the idea his very humble servant; when these relations are reversed, the human skull becomes thicker, less easy of permeation; thus you cannot reason with a fanatic. If you attack a dominant idea, you furnish it with the food by which its power is developed, which enables it to possess itself of all the nooks and crannies of the brain, to fortify itself in every position, till in the plenitude of power it becomes

comes vindictive, tyrannical, every thought is infringed upon, and the individual is known as a "Crank."

Opposition has feldom killed an opinion, while encouragement has smothered many a one in its embrace. Pamper an idea, it will become sickly; let it meet with no resistance, it acquires no force, and the muscleless tenuity quickly tumbles into chaos.

Sincerity is well employed when no one is offended by it, but Hypocrisy has its virtues too, and saves lots of pain; it is a potent factor in every  
moral

moral movement, and wins those whom Honesty frightens. Do we not remember reading how once, in the early Christian days, when a heathen king, almost a convert and about to be baptized, suddenly bethought himself of his father, mother, and one or two of his little ones, and anxiously enquired of the missionary if he would kindly tell him where those members of the royal family now were, being dead; and how the inflexible priest replied that those regal personages were doubtless in hell: whereupon, the heathen withdrew

drew his foot from the baptistery, declaring that he would none of heaven if those could not share it with him. He and his tribe were lost to salvation.<sup>15</sup>

Here, all the morals are on the side of the theologian, yet somehow we feel like clapping our hands as we read the story, and shouting, Bravo for the heathen! This is an atrocious inclination of ours, of course, but it will serve to illustrate the persistence of ideas, for is not Affection an instinct and Creed an acquirement? Was not the first in possession

possession before the second was born? and is not possession nine points of the law?

The Scientist was wiser than the Priest; it is an old story but it will bear repeating, how Parmentier introduced the potato into France, how he planted and planted, and none could be persuaded to accept the fruit of his industry, how he implored the peasantry to take the vegetable without money and without price. In vain; the ancient idea was dominant, that which could be had for nothing was surely not worth it; but when he placed  
a

a guard around his potato fields, when armed sentinels were on the watch to protect the edible, the predatory idea swelled in the crania of the peasants, who remained up all night to steal the potatoes, while Parmentier hugged Hypocrisy to his soul and chuckled at the success of his strategy.<sup>16</sup>

If our Reformers would reform their tactics, if the haters of the weed would unite, and form a society for the propagation of smoking, under whose auspices "Choice Havannas" should be distributed gratis, and "Fine Cut" be freely offered

offered for the universal chaw, Tobacco would perchance receive a deadly blow, the "precious stink" would be unsmelled within a generation.

The wise policy of encouragement has no charms for the zealous reformer; he presses wildly on to the mark, and would force those who cannot keep pace with him. He is in a hurry, and cannot even wait to be polite; abuse takes precedence of courtesy. He is more nearly akin to the tyrant than he wots of; the Society for the Prevention of Cruelty would prevent it by whipping men.

Very

Very naturally, therefore, heroic measures were adopted to prevent the use of tobacco.

In Persia, Shah Abbas inflicted the punishment of death on all who should be detected in the act of smoking.<sup>17</sup>

Amurath IV. did the same thing.<sup>18</sup>

In Russia in 1634, smoking was forbidden under pain of having the nose cut off.<sup>19</sup>

A Chamber of Justice was erected in Switzerland whose special province was to punish the users of the herb.

Pope Innocent XII. excommunicated tobaccoists.

Pope

Pope Urban VIII. followed his example, and gave authority to the priests to confiscate the gold and silver snuff boxes, with the contents of which the wealthier members of their congregations titillated their olfactories during divine service. A rich harvest was reaped by the sharp-sighted ecclesiastics, until the honest Nicotians carried their snuff loose in their pockets and baffled the prying clergy.<sup>20</sup>

Such methods produced the very opposite effect from that which was intended; not to smoke is now the exception throughout

throughout Christendom, while among the heathen, in China, for instance, if a man ceases to ask for his pipe, they conclude that he is about to die, and at once prepare for his funeral.<sup>21</sup>

Methinks the anti-panpharmacist Trask must have envied the Moslems, the more zealous of whom absolutely deny the right of the faithful to smoke, nay, claim divine authority for the prohibition, and declare that the herb was mentioned by the name which it now bears, that the descendants of Adnan were forbidden to touch the pernicious plant, whose  
evil

evil coming was foretold by Mahomet himself a thousand years before tobacco was known to the Ancient World.<sup>22</sup> The Moslems pride themselves upon this fact, and it must be admitted that it is of a nature to stagger one; a prophet who can prophesy in that way is invaluable to any religion. Yet Christianity suffers not from any comparison; its progressive character, the basis of modern civilization, cannot be disputed; and if in the year 1621 a fervent believer in the Koran had visited Switzerland, he might have

have been taken to a church in the city of Berne, and there upon the Tables of the Law, immediately below the Sixth Commandment, he might have read these words of Moses: "*Thou shalt not use Tobacco!*"<sup>23</sup>

How they managed to retain the word "Decalogue" with eleven commandments, we do not know; perhaps, very properly, they omitted one of the least important, "Thou shalt not bear false witness against thy neighbor."

More in sorrow than in anger, the devout tobacco-nist  
speaks

speaks of all this, and fails not to point out how persistently Envy has endeavored to deprive Merit of its honors, and how signally, sometimes, it is defeated; as in the case of Nicot, whose claims to his country's gratitude, in that he made tobacco known to France, and thus provided that country with a source of revenue which has yielded more than thirty millions per annum, were disputed by the cordelier Thevet; how Science defended the ambassador and confounded the theologian; and preserved Nicot in its nomenclature

nomenclature like a fly in amber.<sup>24</sup>

Then the panpharmacist will triumphantly proceed to direct your attention to the strange coincidence, which to the credulous may seem something more, that to a member of that family whose glory it is to have brought the wood of the true cross into Italy, was reserved the honor of introducing tobacco there; he was a man whose claims cannot be lightly called in question, for he was a cardinal prince of the Catholic church, and Prosper SANCTA CROCE was  
his

his name. Mandosio cites several verses of Castor Duranti, which testify to his merit and the miraculous properties of the divine plant, representing, says Bayle with an ill-disguised sneer, "this herb forsooth as a panacea or universal medicine":—<sup>25</sup>

"Nomine quæ Sanctæ Crucis herba  
vocatur, ocellis  
Subvenit et sanat plagas, et vulnera  
jungit,  
Discutit et strumas, cancrum, can-  
croscum sanat  
Ulcera, et ambustis prodest, scabi-  
emque repellit;  
Discutit et morbum cui cessit ab  
impete nomen,  
Calefacit et siccat, stringit, mund-  
atque resolvit

Et

Et dentum et ventris mulcet capitif-  
que dolores ;  
Subvenit antiquæ tussi, stomacoque  
rigenti  
Renibus et spleni confert, ultroque,  
venena  
Dira sagittarum domat, ictibus  
omnibus atris  
Hæc eadem prodest : gingivis pro-  
ficit atque  
Conciliat somnum : nuda ossaque  
carne revescit :  
Thoracis vitiis prodest, pulmonis  
itemque,  
Quæ duo sic præstat non ulla po-  
tentior herba.  
Hanc Sanctacrucius Prosper, quum  
Nuncius esset  
Sedis Apostolicæ Lusitanas missus  
in oras  
Huc adportavit Romanæ ad com-  
moda gentis,  
Ut proavi Sanctæ lignum Crucis  
ante tulere,

Omnis

*A Nicotian Treatise.* 59

Omnis Christiadam quo nunc ref-  
publica gaudet,  
Et Sanctæ Crucis illustris Domus  
ipfa vocatur  
Corporis atque animæ nostræ stu-  
diofa salutis."

I. e. "The plant called Sancta  
Croce is useful to the eyes,  
heals wounds, cures the King's  
evil, cancers, cancrus ulcers,  
burns, and the itch and scabs.  
It warms, dries, binds, cleanses,  
and cures the toothache, and  
the pains of the belly and head.  
It removes an old cough, and  
is beneficial to the stomach,  
kidneys, and spleen; and heals  
wounds made by poisoned ar-  
rows, and all kinds of bruises.  
It

60      *Sancta Croce:*

It is of great use to the gums, and procures sleep, and covers bare bones with flesh. It is better for diseases of the thorax and lungs, than any other herb. Prosper Sancta Croce, when he was Nuncio from the Apostolic See in Portugal, brought this herb back for the benefit of the Roman people, as his ancestors formerly brought the wood of the Holy Cross, which is a great comfort to all Christendom now; and his illustrious family is called by the name of the Holy Cross, being studious for the advantage of our bodies and souls."

A

A univerfal remedy indeed !  
The citizens of ancient Rome  
decreed folemn honors to a  
goofe, becaufe by its vigorous  
cackling it awoke the heedlefs  
fentinels and faved the Capitol,  
and yet we, though fhamed by  
Juno's bird, have paid no dif-  
tinctive homage to the dolers  
out of Panpharmacon, revile  
them rather, who are eternally  
vigilant, ftriving not only  
to provide the means for  
curing every phyfical ill, but  
to clear our brains, to regulate  
our thoughts, and thus enfore  
the fafety of the Republic.

The truth is that we have  
fallen

fallen upon evil times, we live in a degenerate age; the pious gratitude of the ancient Roman is sneered at by the average American, is remembered by our Novenals only, upon whose hearths the emblem of the sacred bird is still fitfully revered.

In common fairness, however, it must be admitted that the medical faculty is declaring against the use of tobacco, with alarming statistics and doleful prognostications; but when you present these to the notice of the veteran smoker, with taper finger he dislodges the  
the

the ashes of his cigar, looks upon it lovingly, and sings with the poet:—

“Yes, social friend, I love thee well,  
In learned doctors’ spite;  
Thy clouds all other clouds dispel,  
And lap me in delight.”

To smoke, or not to smoke?  
The answer depends, mainly,  
upon our mood. When we  
are suffering from the “Blues,”  
the words of Lord Lytton may  
recur to us (quoted from mem-  
ory): “He who doth not smoke  
hath either never known great  
grief, or denies himself the  
sweetest consolation under  
heaven,” we may clutch the  
pipe

pipe eagerly, cry "Eureka!" and endeavor to dissipate our sorrows in a cloud.

"A little learning is" not "a dangerous thing."

'Tis he who drinks deep of the Pierian Spring who wishes he had but tasted thereof. The promptness of our decision is often the measure of our ignorance. Perhaps no man would be able to decide a question if he were honest, and knew all that could be said about it; nevertheless, when we turn the pages of "The Anatomy of Melancholy" to find confirmation by Democritus

mocritus Junior, of the novelist's assertion, 'tis with a shock that we read as follows:—

“A good vomit, I confess, a virtuous herb, if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish and damned tobacco, the ruin and overthrow of body and soul.”<sup>26</sup>

In a recent medical publication, Dr. Beard, an eminent authority, on “American Nervousness,”

voufnefs," states that there is no need of giving advice to an American about fmoking, for the evil effects of it upon the fyftem will be fpeedily apparent to the fmoker himfelf.<sup>27</sup>

Other medical authorities have affured us of the injury which the "divine plant" is working, the wafte of tiffue, the impairment of digef tion, engendering debility, weakening the body and rendering it incapable of withftanding fatigue; and yet, within a few days, we have read in the newspapers,<sup>28</sup> that the diftinguifhed profeffors of Jena, who

who have for some time been engaged in the study of this great question, as a result of their investigations, emphatically recommend the use of tobacco; they say, "that in the German army, soldiers on active service are very properly furnished with smoking tobacco, because smoking enables them to endure severer fatigue upon smaller nutrition and with greater alacrity and confidence than would otherwise be the case."

*Who shall decide, when Doctors disagree?*

We are embarrassed by too much evidence, we are forced  
into

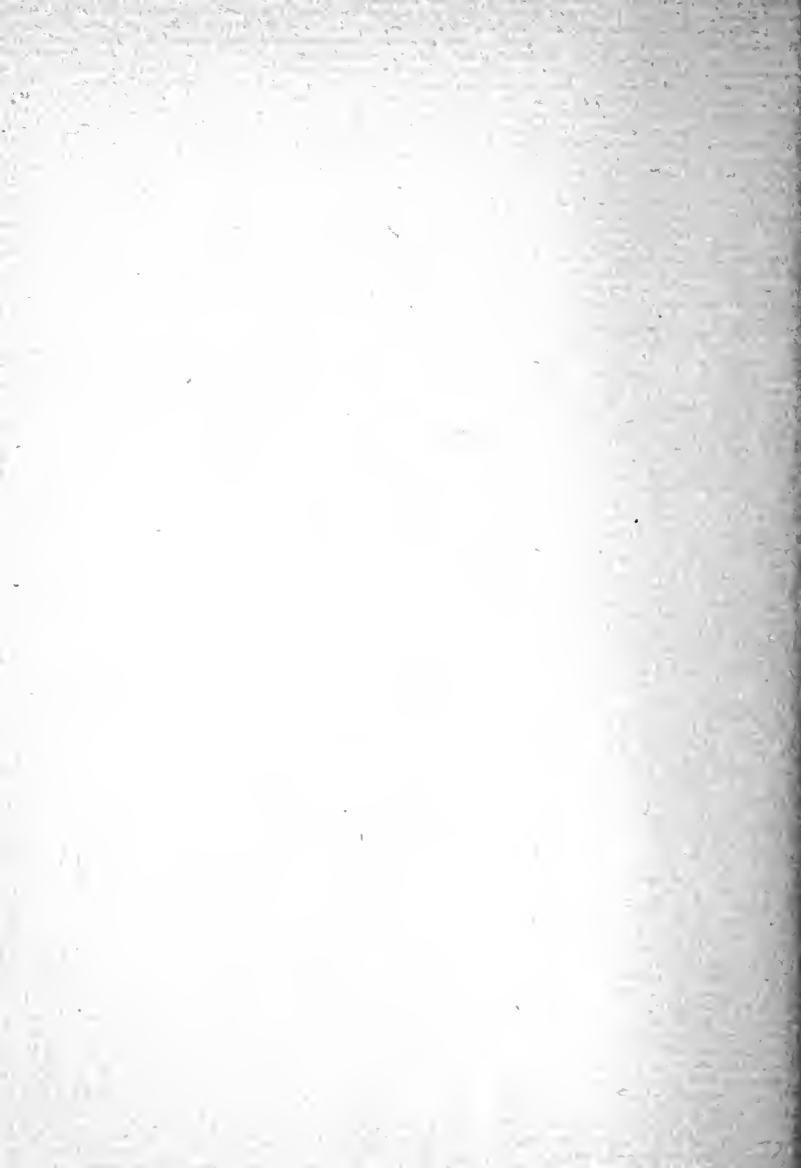
into hesitancy, are cruelly obliged to remain uncomfortable; we are as much perplexed as was the famous viking Rollo, who, though a convert, was assailed by doubts upon his death-bed, and endeavored to make a worthy exit, to arrange everything satisfactorily for his future, by giving one hundred pounds of gold to the Christian priests to pray for his soul, and by killing one hundred Christians to appease the gods of heathendom.<sup>29</sup>

We do not know whether  
to thank heaven for the boon  
or

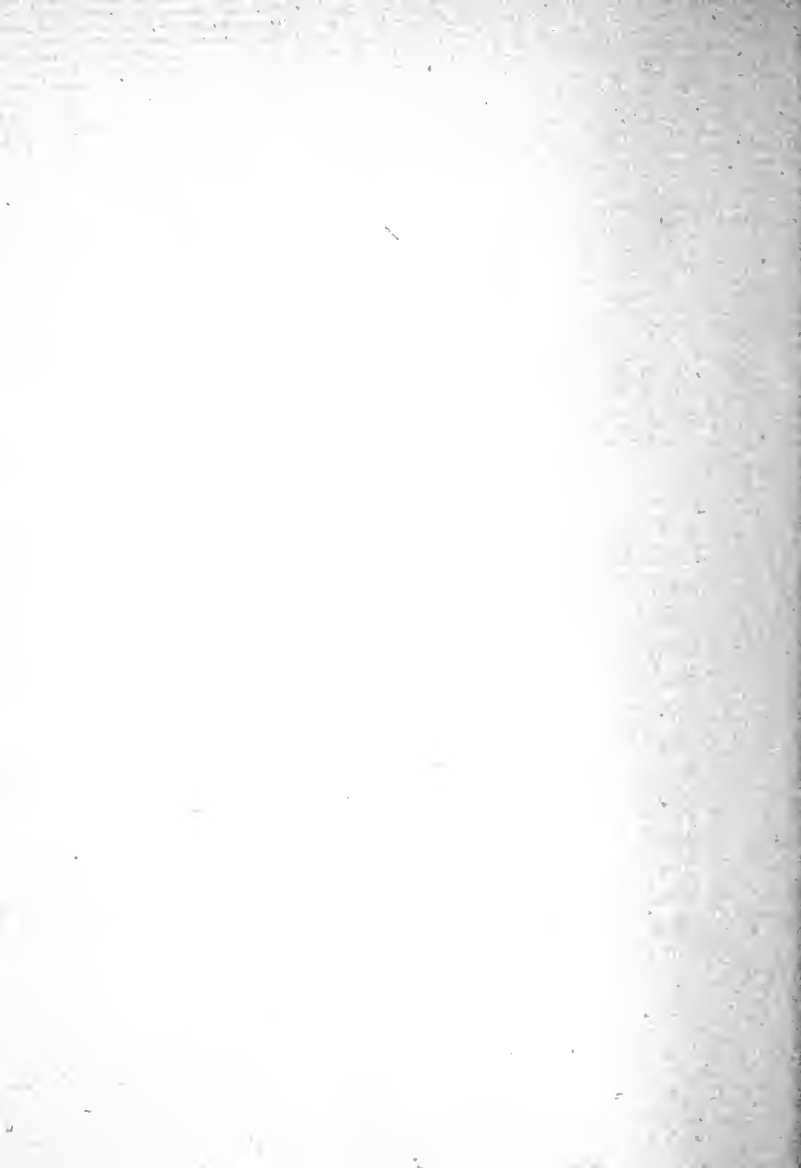
*A Nicotian Treatise.* 69

or blame hell for the bane.  
Perhaps, after all, the wifest  
course will be to give up  
smoking ourselves, and en-  
courage its practice by our  
friends, to follow the example  
of our beloved Elia, and re-  
nounce the herb lovingly :

“For I must (nor let it grieve thee  
Friendliest of plants, that I must)  
Leave thee.  
For thy sake, TOBACCO, I  
Would do anything but die,  
And but seek to extend my days  
Long enough to sing thy praise.”



NOTES  
AND  
ILLUSTRATIONS.



# NOTES

AND

## ILLUSTRATIONS.

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### NOTE I. page 12.

“There is another consequence of this abortive colony (the first attempt at settlement by the English), important enough to entitle it to a place in history. Lane and his associates, by their constant intercourse with the Indians, had acquired a relish for their favorite enjoyment of smoking tobacco; to the use of which, the credulity of that people not only ascribed a thousand imaginary virtues, but their superstition considered the plant itself as a gracious gift of the gods, for the solace of human kind, and the most acceptable offering which man can present

present to heaven. They brought with them a specimen of this new commodity to England, and taught their countrymen the method of using it, which Raleigh and some young men of fashion fondly adopted. From imitation of them, from love of novelty, and from the favorable opinion of its salutary qualities entertained by several physicians, the practice spread among the English."—*Robertson, Hist. America, Harpers', 1831, page 399.*

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NOTE 2, page 13.

Brand's Popular Antiquities. London, 1810. Page 314.

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NOTE 3, page 18.

General Dictionary, Historical and Critical. London, 1739. Vol. VIII., page 680, note L.

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NOTE 4, page 19.

"Mais ce qui lui donna le plus de célébrité, ce fut *La sorcellerie et la magie dévoilées*, qu'il

qu'il publia en 1584, in 4°, (en anglais). D'un esprit fort au-dessus de son temps, Scott dévoila sans ménagement dans cet ouvrage, les pratiques des enchanteurs, des magiciens, et toutes les rêveries de l'alchimie et de l'astrologie. Cette publication était alors une preuve de beaucoup de courage ; et l'auteur fut vivement combattu par Raynolds, Meric Casaubon, et par le roi Jacques I<sup>er</sup>. lui-même, qui, dans la préface de sa *Démonologie*, annonce que son projet est de réfuter les opinions de Wierus et de Scott, *qui n'a pas eu honte, dit-il, de nier publiquement l'existence de la magie, et de renouveler les erreurs des Saducéens, en contestant l'existence des esprits.*" — *Biographie Universelle*, Tom. XLI., 365.

"Scot (Reginald), an English Gentleman, author of a book, all the copies of which, that could be found, were burnt. He endeavored to shew that all the relations concerning magicians and witches are chimerical." — *Bayle's Dict.*, art. *Scot (Reginald)*.

76      *Sancta Croce:*

NOTES 5 and 6, pages 20 and 23.

"Every Man in his Humor," Aët III., Sc. 2.

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NOTE 7, page 25.

Stow's London, II., 334.

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NOTE 8, page 28.

"Every Man out of his Humor," Aët III.,  
Sc. I.

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NOTE 9, page 29.

"Every Man out of his Humor," Aët IV.,  
Sc. 4.

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NOTE 10, page 34.

Gen. Dict. London, 1745, II., 707.

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NOTE 11, page 36.

Neal's Hist. Puritans, 1843, I., 208.

NOTE

## *Notes and Illustrations.* 77

NOTE 12, page 38.

Pepy's Diary, II., 242.

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NOTE 13, page 39.

Pepy's Diary, III., 222.

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NOTE 14, page 40.

Jorevin de Rochefort's Travels, 1672.

Fofbrooke's Antiquities, II., 751.

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NOTE 15, page 46.

„Der alte halsstarrige Ratbod sah sich endlich genöthigt, das Christenthum anzunehmen, nachdem er unlängst erst den h. Wigbert, der es gewagt hatte, auf Helgoland heilige Kinder zu schlachten, hatte umbringen lassen. Jetzt schickte ihm Karl Martell den h. Wolfram, der ihn dahin brachte, zur Taufe in ein großes Becken voll Wasser zu steigen. Als er aber mit einem Fuß darin war, frug er den Heiligen, ob seine Vorfahren im Himmel wären, und  
da

da er zur Antwort erhielt, nein, in der Hölle, weil sie Heiden gewesen, zog er den Fuß zurück und erklärte, er wolle lieber bei seinen Vorfahren bleiben." — *Menzel, Gesch. der Deutschen, I., 203, 204.*

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NOTE 16, page 48.

„Sehr interessant ist die Geschichte der Verbreitung der Kartoffel in Frankreich. Man verdankt dieselbe dem unermüdlichen Eifer des berühmten Chemikers Parmentier. Die großen Landbesitzer waren der an sie ergangenen Aufforderung Ludwigs XVI., gefolgt und hatten dem Anbau der Kartoffel wirklich einige Winkel ihrer Ländereien eingeräumt; allein die Bauern bauten sie mit offenem Widerstreben; sie weigerten sich, davon zu essen, und überliefzen sie dem Vieh; ja manche erachteten sie nicht für würdig, zum Futter des letzteren zu dienen. Da war Parmentier der Erste, der Brod machte aus Kartoffeln. Er hatte sich zur Lebensaufgabe gestellt, den Gebrauch dieser unschätzbaren Knolle in Frankreich allgemein

mein zu machen, indem er einfah, daz, wenn die Kartoffel das Getreide ersetzen könne, jede Hungersnoth in Zukunft unmöglich seyn werde. Dieser hochherzige Mann opferte dem edlen Werke der Gemeinnützigkeit sein Vermogen, sein Talent, sein ganzes Leben. Es war ihm nicht genug, den Anbau der Kartoffel durch Schriften, Gespräche, Belohnungen, kurz durch alle wirkfamen Mittel, die ihm seine hohe Stellung gewährte, zu ermuthigen; nein, er kaufte oder pachtete noch große Strecken un bebauten Landes mehre Meilen im Umfange rings um Paris und ließ hier Kartoffeln bauen. Im ersten Jahre bot er sie den Bauern der Umgegend zu niedrigen Preisen zum Kauf an, aber nur wenige kauften; im zweiten Jahre theilte er sie umsonst aus, Niemand wollte sie. Da wurde endlich sein Eifer Genie; er stellte die Gratisvertheilungen ein und ließ mit Trompetenklang in allen Dörfern ein nachdrückliches Verbot ergehen, das mit der Strenge des Gesetzes einen Jeden bedrohte, der sich unterstände, die Kartoffeln, von denen seine Felder überfullt

fullt waren, nur anzurühren. Die Feldwachen hatten Befehl, den Tag über sorgfältig Wache zu halten, Nachts dagegen zu Hauſe zu bleiben. Seit jenem Augenblick war jedes Kartoffelfeld für die Bauern ein Heſperidengarten, deſſen Drache eingefchlafen war. Die nächtlichen Streifzüge organiſirten ſich förmlich, und der gute Parmentier erhielt Berichte auf Berichte über die Plünderung ſeiner Felder, die ihn vor Freude weinen machten. Er hatte fortan nicht mehr nöthig, den Eifer der Bauern anzuſtacheln: die Kartoffel hatte die Süßigkeit der verbotenen Frucht erlangt, und ihr Anbau verbreitete ſich nun raſch über alle Gauen Frankreichs."—*Meyer's Volksbibliothek, IV.* „*Die Elemente der Botanik.*“ 87, 88.

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NOTE 17, page 50.

“Shah Abbas the Great, made a law to puniſh this indulgence with death; but many choſe to forſake their habitations and hide themſelves in the mountains, rather than

## Notes and Illustrations. 81

than to be deprived of this infatuating enjoyment. Thus the prince could not put a stop to a custom which he considered not only as unnatural and irreligious, but also as attended with idleness and unnecessary expense."—*Southey, C. P. Book, Sec. Series*, page 494. [Copied by him from Hanway.]

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### NOTE 18, page 50.

"Amurath iv. published an edict which made smoking a capital offence, a measure which was founded on an opinion that it rendered the people infertile."—*Fonblanque's Med. Juris.*, I., 209. *Buckle's Misc. and Post. Works*, III., 180.

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### NOTE 19, page 50.

Ibid, 180, giving *Pinkerton's Russia*, pp. 79, 80, 341, as his authority, says: "In 1634 it was forbidden in Russia 'under pain of the knout, flitting the nostrils, cutting off the  
the

the nose, and exile'; and the monks of Mount Athos discovered that 'it sprung originally from the excrements of Satan.'"

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NOTE 20, page 51.

„Papst Urban VIII. schleuderte 1624 durch eine besondere Bulle seine Blitze gegen den Tabak, und in sämmtlichen Kirchen der Christenheit wurden die Kirchendiener ermächtigt, alle Tabetieren, die sie in den Händen der Gertreuen erwischten, wegzunehmen (eine sehr einträgliche Konfiscation, da die Dosen größtentheils von Gold oder von Silber waren)."—*Die Elemente der Botanik. Meyer's Volksbibliothek, IV.*, 89.

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NOTE 21, page 52.

"From the cradle to the grave the Chinese empire smokes, and when a sick man in China has grown so weak that he no longer asks for his pipe, they give up hope, and expect him to die."—"American Nervousness," by Geo. M. Beard, A. M., M. D. P. 33.

NOTE

## Notes and Illustrations. 83

NOTE 22, page 53.

“At present the use of coffee is generally tolerated, if not granted, as is that of *tobacco*, though the more religious make a scruple of taking the latter, not only because it inebriates, but also out of respect to a traditional saying of their prophet (which if it could be made out to be his, would prove him a prophet indeed), *That in the latter days there should be men who should bear the name of Moslems, but should not be really such; and that they should smoke a certain weed, which should be called TOBACCO*; however the eastern nations are generally so addicted to both, that they say, *a dish of coffee and a pipe of tobacco are a complete entertainment*; and the Persians have a proverb that *coffee without tobacco is meat without salt*.”—*Koran: Sale's Preliminary Discourse*, page 88.

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NOTE 23, page 54.

„In Bern setzte man 1661 unter das sechste Gebot: du sollst nicht ehebrechen!  
das

## 84      *Santa Croce:*

das Verbot des Tabakrauchens."—*Die Elemente der Botanik*, 89.

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NOTE 24, page 56.

"Le cordelier Thevet a disputé à Nicot la gloire d'en avoir enrichi la France; mais sa pretention n'a pas été accueillie, et le nom de *Nicotiane*, imposé d'abord au tabac, lui est resté, du moins dans la langue scientifique." — *Biographie Universelle*, XXXI., 263, 264.

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NOTE 25, page 57.

Bayle. Dict., Hist. and Crit., art. Santa Croce (Prosper).

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NOTE 26, page 65.

Burton. Anatomy of Melancholy, p. 441.

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NOTE 27, page 66.

American Nervousness, page 33.

NOTE

## *Notes and Illustrations.* 85

NOTE 28, page 66.

Worcester Daily Spy, June 30, 1884.

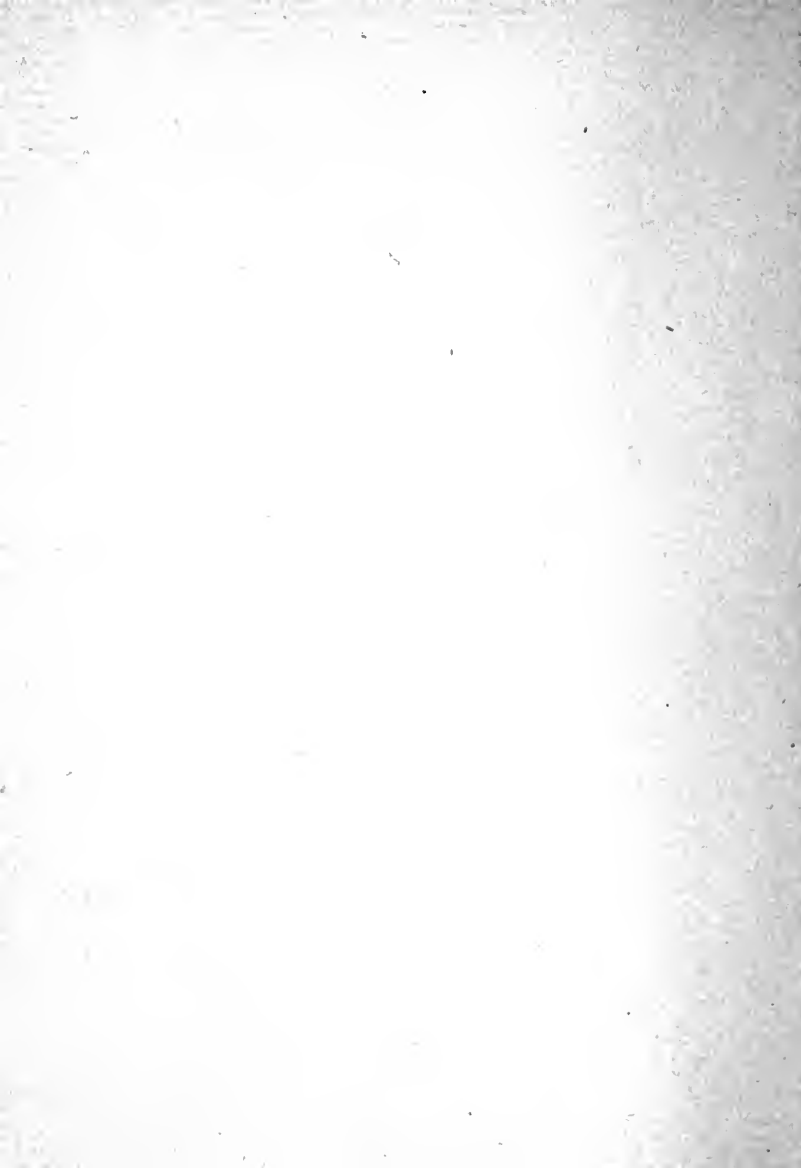
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NOTE 29, page 68.

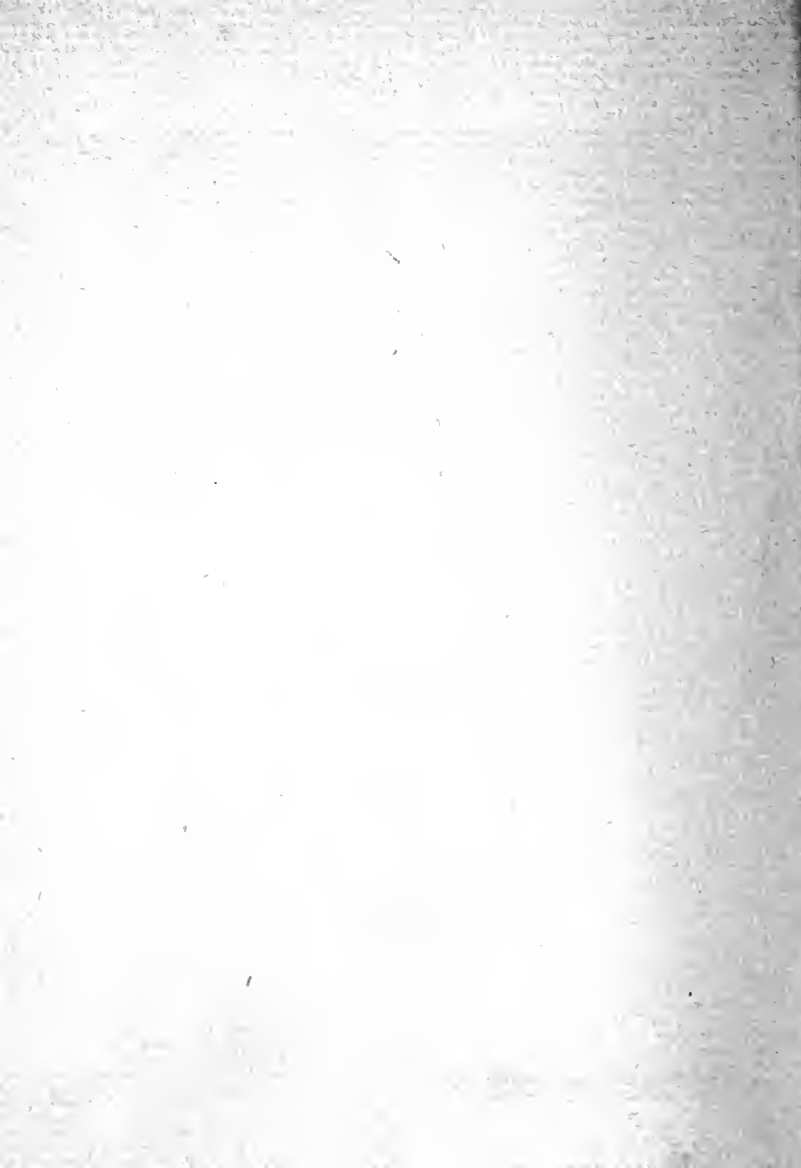
„Er wurde Christ, doch überfielen ihn Gewissenskrupel auf dem Sterbebett und er liefz 100 Christen den alten Götzen schlachten und zugleich 100 Pfund Gold den christlichen Kirchen zustellen.“ — *Menzel, Gesch. d. Deutsch., I.*, 268, note 3.











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48

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